The People's Advocate.

One Dollar and Fifty Cents Per Year. | PRINCIPLES, NOT MEN; BUT MEN AS THE REPRESENTATIVES OF PRINCIPLES. | Price, Five Cents.

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THE LOOM OF LIFE.

All day, all night I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.

Busily, ceaselessly, goes the loom,
In the light of day and the midnight's gloom,
And the wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click!—there's the thread of love woven in;
Click, click!—another of wrong and sin;
What a checkered thing this life will be
When we see it unrolled in etefnity!

When shall this wonderful web be done?
In a thousand years, perhaps, or one;
Or to-morrow! Who knoweth? Not thou or I;
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow,
But each one is nearer the end, I know;
And soon the last thread shall be woven in—
God grant it be love instead of sin.

Are we spinners of good in this life-web—say?
Do we furnish the weaver a thread each day?
It were better, O my friends, to spin
A beautiful thread than a thread of sin.

The average young American lady who dreams of cultivating her voice by taking a few lessons a week for a term or two at a music-school, might well heed the account given by Bontempi of the training given to pupils at the papal chapel about the middle of the seventeenth century. One hour a day was devoted to the singing of difficult passages, a second to the practice of the trill, a third to pure intonation—all in presence of the teacher, and with the help of a mirror, to avoid grimaces and observe the motion ot tongue and mouth. Besides these, several hours were devoted to the study of expression and literature, several more to practice on the piano, composition, and the theory of music; and frequent opportunity was given to sing in church, while the Monte Mario was visited in order that the pupils might hear the echo of their voices and thereby study their own faults. After such training, and assisted by a climate most favorable to the human voice, one can hardly wonder so much at the feats said to have been performed by many of the *prime donne* and male *soprani* of the time One of the latter could execute in one breath a chain of trills including every note through two chromatic octaves and back again. Another was rewarded by no less than five minutes' applause for the way in which he gradually swelled one note of an aria to the utmost capacity of his lungs and then as gradually returned to the scarely-audible beginning. He then began to sing so rapidly that the band could hardly keep pace with him! When he was only seven years of age he had completely routed a celebrated trumpeter in Rome in a contest the aim of which was to see which of the to could hold out the longest on a note, pile the greatest number of trills on top of each other, and the like.

An interesting case was heard by United States District Judge Hammond, at Jackson, Tenn., last week. Last winter a colored woman named Jane Brown, of complexion so fair as to be at first glance mistaken for white, purchased a first class ticket at some point on the Memphis & Charleston railroad, and took a seat in the ladies' car. The conductor in charge of the train informed her that she must go into another car. She refused to do so, and was forcibly ejected, but instead of entering the car designated for colored people, she left the train. Sometime later she brought a suit against the Memphis & Charleston railroad company in the United States District Court for damages, and the case came up for hearing the other day, as already mentioned. It was set up in defense that the woman was a common prostitute, and as such unfit to occupy a seat in the ladies' car. This was not shown to the satisfaction of the jury, and the trial ended in a verdict for the plaintiff for $3,000.—*Courier-Journal.*

Van Wyck's Academy of Music.

Mr. Editor:—This magnificent institution, the grandeur of which, I believe to be surpassed by no other of its kind and size in America, was formally thrown open to public patronage last Monday evening. Having been informed that a division of one of its galleries had been specially designated by the proprietor, whose name it bears and a Northern capitalist, for the exclusive use of respectable *colored* patrons, became desirous *more* to know the exact location of this absurd and no less humiliating feature of this Temple of the Muses, than to witness the performances.

I am prompted as much from personal interest as the demands of manhood, the love of decency and the teachings of respectability, require that a protest should at once be entered against such a provision as a blighting curse upon the people he proscribes and a lasting stigma upon the race claiming to be the fountain-head whence issues every principle of virtue, respectability and decorum. Having secured our ticket, we sallied forth in search of our (?) quarters. We were directed to follow the steps and we would be seated.

Ascending two flights of stairs, we entered to the right and took a seat in the centre of the last gallery—vulgarly known as the Pit, the Peanut Gallery; but more properly, the receptacle for the slums of the city—shortly thereafter we were unceremoniously informed by the proprietor in the following language to move; "Here, go over there, that's the section set apart for you people." A narrow, uncomfortable, and I might add, detestable corner in the extreme southeast division of the gallery.

Much chagrined, we reluctantly moved from a position where we commanded a full view of the stage to our quarters, from which we could only hear.

Now in justice to Mr. Van Wyck, since he has assumed the delicate task of catering to the pleasure and comfort of the Public, injustic to that portion of the public to whose prejudices he seems to be pandering, and in justice to that portion whom he would insult, as their representative, their defender, I ask the privilege, through your columns, to set the seal of condemnation upon this act of reproach. If we cannot be accorded the free use of the House—if our patronage is not desired, let Mr. Van Wyck so notify us througt the press, and I assure-all concerned they will never be molested.

Race pride and jealous esteem for virtuous principles, are no less a prominent feature in the social status of the intelligent colored citizen than in a certain class of his Anglo-Saxon brother. Let them remove the mask of prejudice from their consciences, and they must admit it; there is no such thing as concealing it.

I am assure no one wishes Mr. Van Wyck ill, and no set of people feels a deeper sense of pride and gratitude to him for his commendable enterprise, than our colored population.

But they cannot forbear to express and that too, fearlessly—their shame and indignation at a proscription so contemptible.

Now a word to those who have sufficient self respect to feel the mortification of thus being labled.

Let not your manhood thus be trampled, by further seeking amusement within its walls, while you must occupy a place set apart for the vulgar expressly.

In the interest of good breeding and common decency, I am,

Respectfully Yours,
M. F. J.

Norfolk, Va., September 21.

CO-OPERATION IN ENGLAND.

It is only during the last twenty-five years that in England this great instrument of progress has been available for the masses of the people. Up to the year 1852 all combinations and associations by the working classes for industrial purposes were practically illegal. There was no method by which such voluntary associations could protect their property; they could neither sue nor be sued in courts, nor could they punish defaulting members and servants. In 1852 the first Industrial Provident Society Act was passed, legalizing such combinations. Thus the first step was won, and that has become the practical Magna Charta of the working people of the United Kingdom. The progress which has been made under it may be shortly gathered from the following facts. I pass over the returns of the earlier years, too long to give in detail, but may say briefly, according to the returns for the year 1877, which I happen to have with me, that it appears that in that year 936 societies were registered under the act for England, and 237 for Scotland. These, however, represent only a portion of the societies actually in existence.

The returns many of the poorer societies, scattered through the country districts, found it at that time difficult to make; consequently there were then many aesociations, and still are some, who do not appear upon the register. But taking the number above given as representing the movement in its completeness, the fact stands that in these twenty-three years in England upward of 420,000 heads of families, and in Scotland 60,000, had entered into association and belonged to registered societies. The capital belonging to these societies had accumulated to upward of £4,477,000 in England, and in Scotland to upward of £223,000. The societies registered were almost entirely devoted to the supplying of members with the ordinary necessaries of life. In England the amount paid for goods during that year was in excess of £14,000,000; and in Scotland in excess of £2,000,000. The total assets were in England £6,200,000, and in Scotland upward of £674,000; while the profits realized in England amounted to £1,248,000, and in Scotland to upward of £175,000.

In order that the rate ot progress of the movement may be better understood, I will give the comparative position of one of the leading societies between the years 1871 and 1876. The most prominent and the best known society, of course, is the Rochdale Equitable Pioneers. This society in the year 1871 returned its number of members as 6,021; its capital in round numbers as 108,000 pounds; its sales as 246,000; and its profits as 23,000 pounds. In 1876 its members numbered 8,800; its capital was 254,000; its sales were 355,000; and iis profits were 51,000 pounds.

From this specimen of the growth of societies, not selected as one in which the greatest progress has been made, but as an example of the better classes of societies, a fair estimate may be formed of the magnitude and power of the cooperative movement among the working classes throughout England.

But no fair idea can be obtained of its scope without taking into account the combination of individual associations into one great society for the purpose of obtaining access to the wholesale markets of the world, which has been successfully achieved by the working folk. The necessity for this was felt soon after the passing of the Industrial Societies Act, and the consequent multiplication of local societies throughout the country. The result was the formation of a wholesale society in Manchester, of which the individual societies became members. To take the year above given, 1871, the wholesale society numbered 235 local societies among its members; and in 1876 the number had risen to 585. Its capital had increased from 24,000 pounds in 1871 to 94,000 pounds in 1876; its sales from 758,000 to 2,697,000 pounds; and its profits from 7,8000 to 36,000 pounds. By this principls of combination results are obtained the importance of which to the smaller societies can scarcely be overestimated. The principle of the movement is perhaps better illustrated by one fact in connection with this wholesale society than in any other equally compact way. The smallest and poorest village store belonging to the wholesale society, gets exactly the same advantages as to price and quality in its purchases as does the largest society, such as Rochdale, which numbers its members by thousands and its sales by hundreds of thousands of pounds yearly. Thus the lesson of mutual help is being practically taught.

I may add as another striking illustration of the influence of the movement on the habits of the people as regards forethought and thrift, that during the past few years no less a proportion than 60 per cent of the large profits made by the individual societies have been left in them for reinvestment. As an illustration of the method in which the co-operative store works, and the benefits which it confers, almost without effort, in England, upon its members, I may instance the declaration made at the recent Co-operative Congress by Dr. Watts, of Manchester, one of the oldest and staunchest English co operators:

"My experience has been," he said "that our system of co-operation is literally a creation. It makes something out of nothing, without work or effort or sacrifice on the part of members. In 1860 I joined the Manchester Equitable, paying a single pound for my share. In 1870 I wanted money. I had withdrawn no dividend up to that time, but a very small portion of the wants of my family had been supplied from the store, and, when I asked what there was to my credit, I was told that there was upward of 53 pounds, which sum I then withdrew. I asked the same question some days ago, (in April 1878) and then found that there was standing to my credit upward of 30 pounds, and so far as I was concerned that was a creation. I had done nothing for it. I have avoided going to the meetings at the store, because I was afraid that my words would pass for more than they are worth."

Besides the combination for business purposes in one wholesale society, the corporate societies of the United Kingdom are bound together in a social organization, represented by a yearly Congress at which officers are chosen who carry on the work of the movement in different parts of England in the intervals of the meeting of the Congress. This Congress Board is represented by a newspaper, and is constantly spreading the principles of the Union by the publication of pamphlets and by lectures in all parts of the country.

The bird's eye view above given of the progress of cooperation in England is necessarily of a meagre and unsatisfactory character. I will, however, endeavor to sum up briefly the results which hitherto have been attained. In this combination, which is now composed of upward of 1,200 societies, and numbers 500,000 members, the fundamental principles have been publicly accepted that every article shall be sold for precisely what it is; that no sort of adulteration shall be tolerated, and that all dealings shall be for ready money. The beneficent effect of these rules has been felt wherever the societies have established themselves. The credit system which weighed with such terrible pressure upon the poor has disappeared. They have obtained pure articles of consumption for less money, and, what is of more importance, the character of the members has been raised by the industrial education which has resulted from the management of such association. The members have learned to understand and appreciate the condition of industrial success, the teachings of economic science and the real possibilities of trade. It has been a practical training which has dispelled, to a great extent, vague theories by experience; and in the future, even more than in the past, the tendency is to produce harmony between employers and all working people, by revealing to the latter some of the necessities and difficulties which beset the former, and affording them means of ascertaining the real conditions of trade and the prospects of the markets. Above all, the movement has infused hope into lives which before weighed down by conditions that seemed to hang over them like a malignant fate, and against which it was scarcely possible to contend with any hope of success.—*Tom Hughes.*

Why He Was in the Penitentiary.

An important case was tried before the Criminal Court of the District of Columbia. An old colored man was on the witness stand. The District Attorney interrogated the witness:

"What is your name?"

"John Williams, sah."

"Are you the John Williams who was sent to the Albany State penitentiary for larceny?"

"No, sah—not this John."

"Are you the John Williams who was convicted of arson, and sent to the Baltimore penitentiary?"

"No, sah."

Tired of asking fruitless questions, the District Attorney snddenly put a leading one.

"Have you ever been in the penitentiary?"

"Yes, sah."

All eyes were now turned upon the witness. The District Attorney smiled complacently, and resumed:

"How many times have you been in the penitentiary?"

"Twice, sah."

"Where?"

"In Baltimore, sah.

"How long were you there the first time?"

"About two hours, sah."

"How long the second time?" asked the attorney, rather crestfallen.

"An hour, sah. I went there to whitewash a cell for a lawyer who had robbed his client."

The attorney sat down amid the laughter of the spectators.

Very few churches of America have a seating capacity of over 1,500. The following shows the size of some of the largest churches in Europe: St. Peter's church at Rome will hold 54,000 persons; Milan cathedral, 7,000; St. Paul's at Rome, 32,000; St. Paul's at London, 35,600; St. Petronio at Bologno, 24,000; Florence cathedral, 24,300; Antwerp cathedral, 24,000; St. Sophia's, Constantinople, 23,000; St. John Lateran, 22,900; Notre Dame at Paris, 20,000; Pisa cathedral, 13,000; St. Stephen's at Vienna, 12,500; St. Dominic's at Bologna, 12,000; St. Peter's at Bologna, 11,500; Cathedral of Vienna, 11,000; St. Mark's, Venice, 7,000; Spurgeon's tabernacle, 7,000.

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SATURDAY, NOVEMBER, 13, 1880.

Bedford and Queenan must pay the penalty of the law by hanging, and Pinn all his days suffer in durance vile. So be it. Let us patiently wait for the trial of "Big Foot" Johnson before giving our opinion on the way things have taken.

The dismission of Samuel L. Perry from custody was an act which must commend itself to every lover of fair-play. The motive for the arrest and return of Mr. Perry to North Carolina is too apparent. Whatever the judiciary of North Carolina may do, let it be understood once for all that those of this District will not be parties to political prosecutions.

We tender our thanks to O. P. Morton Post No. 4 for the invitation to their entertainment and demonstration at Union Bethel Hall Monday night. Speeches will be made by the following members of the Post: Comrades Ross, Douglass, Shorter and Comrade Fleetwood has been invited to furnish them with a chorus.

The duty of colored people—those who have been blessed with the advantages of education and culture—to the poor and unfortunate of their own race especially has never been performed.

Through the benevolence and bounty of friends of humanity, institutions of learning—some devoted especially to our education, others not specially devoted, but from which we never have been turned away—have been established, cherished and made to flourish. In these insitutions numbers of our young men have received that liberal training which has fitted them to fill various posts of responsibility, trust and influence—as teachers, preachers, doctors and lawyers, contributing in a large measure to the general elevation of our race and the advancement of mankind. A high sense of honor should cause the obligation due to education, to philanthropy, to Christian charity, not to be forgotten; and while it would be both impracticable, and in many cases impossible, to return to *alma maters* or *patrons* the pecuniary value received, it is nevertheless possible for the services due to the cause of education to be performed in giving assistance either to individuals or other institutions, even if a a sacrifice had to be made.

Ordinarily this would suggest itself to the average educated colored lady or gentleman; but it is an open secret that the cultured classes among us are selfish; they do not feel any obligation to labor for the amelioration of the condition of the masses or to a sacrifice of their substance for the upbuilding of charitable, benevolent or educational institutions. Such a policy is not only short-sighted, but suicidal to their interests, because the recruits to this intellectual, this cultured class must come largely from the masses, and therefore in proportion as they are cared for will there be developed those social excellences which are characteristic of our *elite*.

Let then there be a cultivation of the habit of giving to schools and colleges; let scholarships be founded, professorships be endowed, hospitals be established; for it is true of the colored people as of others, that they who are "strong must bear the infirmities of the weak."

The Youth of the Country are Republican

The recent presidential election has shown that there is an invincible reason why the democratic party can never win a national victory. It is that the youth of this republic is not democratic, The sons of democratic fathers have grown up republicans.

So long as slavery and the war linger within the memory of Americans the youth of the republic will continue to grow up republicans; and slavery and the war will be remembered as long as the public school system exists. The public schools have slain the democratic party with the text books.

It is vain for statesmen to declare that there were as many democrats as republicans in the Union Army. It is vain to affirm that the war for the preservation of the Union could not have been carried to a successful close without the assistance of the democratic party. It is idle for philanthropy to suggest that the attitude of that party toward the war in the beginning was a humane one; that it was inspired by the higher and better wish that the cause of the conflict should be peaceably removed, and the spilling of brothers' blood by brothers' hands avoided The democratic party has been ideally identified with slavery and slaveholding. The republican party is ideally identified with emancipation and the war. Therefore the youth of the country are incapable of being democrats. Therefore the democratic party can never win a national victory. Its old men are dying away. The boys who catch the ballots that fall from their stiffened hands are republicans.

The fact can not be denied. It will do no good to quarrel with it. All other causes which have operated to diminish the number of democrats and increase the number of republicans are insignificant besides this one tremendous and invincible fact. The cause of slavery has poisoned the blood and rotted the bone of the democratic party. The malediction of the war has palsied its brain.

The young wife who held the babe up to kiss the father as he hurried to the tap of his departing regiment has not suckled a democrat. The weary foot of the gray grandmother who watched the children while the wife was busy has not rocked the cradle of democrats. The chair that the soldier-father never came back to fill has not been climbed upon by democrats.

The old blue coat that his comrades carried back was cut up for little jackets, but not one inclosed the heart of a democrat. The rattled musket that fell from him with his last shot became the thoughtless toy of his boys; but not a hand that played with it was the hand of a democrat. The babe he kissed crowed and crowed for his return, and its unwitting and unanswered notes were not from the throat of a democrat. The tear soiled camp letters which the mother read aloud in the long, bitter evenings, while the boys clustered at her knees did not fall upon democratic ears. The girls' sobs, blending with the mother's weeping, did not make democrats of their brothers. Perhaps the father had been a democrat all his life.

The children go to school. There is not a democrat on its benches. The first reader contains the portrait of Abram Lincoln—that kind and sturdy face never made a democrat. On its simple pages, in words of one or two syllables, is told the story of his birth and death. That story never made a democrat. In the pranks of the play ground the name silences the frolicsome and makes the jolliest grave. That name never made a democrat. In the pictures that light up the geography are the firing on Fort Sumter and the death of Ellsworth. Those pictures make no democrats. The first page of the history contains a representation of the surrender of Lee at Appomattox. No boy gazes on that and ever after avows himself a democrat.

In the higher grades the same subtle and unresisted influence is at work. The text books contain extracts from patriots' speeches during the war. Those speeches make no democrats. The great battles are briefly described; the narrative has no democratic listeners. The strain of martial music runs through the readers, and that music makes no democrats. Sketches of the great generals are given; their brave deeds arouse the enthusiasm of the lads, but there is no democrat among them. The horrors and sufferings of the slaves are told; the maddened blood that mounts the boys cheeks' is not democratic blood. The curse of slavery has pursued the democratic party, and has hounded it to its death. Therefore, let it die; and no lip will be found to say a prayer over the grass on its grave.

The late defeat need not be attributed to any other cause. Other causes were at work—but they were only incidental. The tariff was one. Sectionalism was a second. "Let well enough alone," was a third. The October failure in Indiana was a fourth. But all these were trivial and together could not have accomplished the result. The result was accomplished because the youth of the republic is not democratic. The party is, therefore, without a future and without a hope. The malediction of the war has palsied its brain. The curse of slavery has poisoned its blood and rotted its bone. Let it die. —*Chicago Sunday Times, Nov.* 7, 1880.

The Refugees in Kansas.

One morning in Febuary, 1879, the citizens of Kansas were amazed to find that the night boats up the Missouri River had landed there about 1,500 colored people, and inquiry was at once made as to why they had come. Their necessities were soon ascertained, and benevolent people brought them bushels of food and bedding and clothing. The refugees sought and obtained work. They were followed soon by others, and a steady stream of colored folks poured into Kansas, until to day there are 50,000 refugees there. Great pains were taken to scatter them as much as possible. At the request of Governor St. John, my daughter and I went to Nebraska and held meetings there in order to get the people to cooperate with people of Topeka in providing for the refugees. We were also invited by the Governors of Illinois and Massachuetts to visit those States. I have not yet met the Governor of New York, although I should be glad to do so. My object is to get help in finding employment for these colored people, for they are willing to work. When some of them reached Kansas in rags, and I have offered them clothes, they have said that they were not beggars, but that if they could only get work they could soon pay for their clothing. During the summer there was not a colored tramp in Kansas, nor a case of stealing among them, and only eight or ten cases of drunkenness. I doubt if the same could be said of an equal number of the poor of our race in this city. Hundreds have been sent to coal mines of Iowa and Colorado, where they have compared favorably with the white miners. When the latter struck for higher wages the Negroes were sent for to fill their places. Coal mines have been opened recently in the southern part of Kansas and colored men work there. It has also been discovered that cotton can be raised there, and with this work, they are, of course, perfectly familiar.—*Mrs. Comstock's lecture.*

The Dependence of a People on God—A Sermon by Rev. Waring.

Berean Baptist church was well filled last Sunday morning, attracted there by the information that the pastor, Rev. William Waring intended in his morning sermon to make some reference to the recent election. After the usual introductory and devotional exercises the pastor announced his text to be found in 17th chapter of Acts, 28th verse, "For in him we live more and have our being."

These words, said he, suggest our constant dependence on the Lord—a truth hardly accepted in all its force by many, for whenever any one receives this doctrine simply and without qualification or modification he is in a frame of mind to trust the future—in fact he was at loss to know how any can have faith in the future who does not accept this truth.

Every advance in civilization however great, this influence has been present. It is a power which no one can command. Our very life, existence and even our words depend on God.

The Providence of God does not simply mean foresight but constant presence and supervison in the affairs of men. It is a foresight that permits nothing to happen without attention and which does not harmonize with the Divine purpose in the triumph over sin and the establishment of the Kingdom of Grace on earth.

While undue importance should not attach to every event that affects any race, class or people, nevertheless glory to God must be given whenever a triumph of right over wrong takes place.

With this feeling, the speaker said, he approached the subject suggested by the text. God has left his footprints on the journey of time to a degree not generally noticed, save when some extraordinary event occurs. It is just after such an interference in the affairs of the Nation, by one who sees farther than the wisest of men that they were assembled there that day.

It was God who really delivered us and won this National victory. Circumstances established the probability of the election of the Democratic nominee so far as human agencies go. No party ever went into the canvass under greater disadvantages then the Republican party. They nominated a candidate under circumstances which reflected unfavorably on the party. Bitter passions were aroused among those who should have been inspired by a common purpose and who should have worked shoulder to shoulder; but they separated with anything save love in their hearts for one another.

On the other hand the Democratic party with great unanimity named as their standard bearer a soldier high in the estimation of the country with a practical support so large that they needed only 47 votes to ensure success.

To defame their best men, to belittle their work seemed a republican duty. Missionaries in the South from the North pronounced reconstruction a failure and wrote books to show its unwisdom and ridicule the Negro. This gave undue odds to the opposite party in the conflict to be waged. At the same time these men were abused in conventions, in newspapers and periodicals by their own, the leaders of the opposition were defied by gushing members of our party who were ever extolling such men as Bayard and Thurman and lauding to the skies as patriots Butler, Lamar and Wade Hampton.

All odds seemed against the Republican party as far as human agencies go. Nothing seemed more certain than their defeat.

But the men who nominated Garfield represented a cause greater than themselves, a high and holy cause; they were moved by the invisible powers that moved the spheres.

The speaker than referred to the sacred history of the Jews, after which he said that whatever their faults, their shortcomings, God intended Universal liberty to prevail in this country, and in spite of blunder and sins he has brought us out more than conqueror.

There were other phases of this question The appearance of the Negro as a factor in American history was most remarkable. He came here not as others of his own volition, but he was brought here as an article of merchandise in violation of all moral and physical law to gratify the cupidity of mankind. Notwithstanding this fact, he became at once a fixed and certain part of the Nation demanding attention in Congress, in church and in ecclesiastical conventions "not downing" at their bidding. Questions affecting his condition were thrust upon the public until they were decided at the cannons' mouth and the pen put aside and the vital questions discussed in blood.

An attempt to explain this interference brings us to the unknownable. Looking down the stream of time we may see the divine purpose in history in the promotion of the truth of universal brotherhood; but the practical question is what duty do we draw from this result?

Divine providence at certain stages invites human co-operation and activities. Where this boundary is a matter of speculation into which it is not necessary to enter.

In the first place, the election was a relief to the harroning uncertainity of mind that a retrogression was necessary before the security of our rights would be established.

That there was cause for solicitude it is sufficient to remember that the Democracy prostituted the Supreme Court to the rendering of the Dred Scott decision, and that with control in one section alone of the counrty it has nullified constiutional amendments in Florida, South Carolina, Louisiana, Mississippi and other portions of the South.

Being thus relieved by this dispensation of Divine, Providence the advice of the Apostle Paul to walk circumspectly not as fools etc. is appropriate, the great end of the work that must bring us fully abreast of the civilization of enlightened civilization still lies before us.

The speaker furthermore said, if the race possesses high and enduring qualities it will develope them in the struggle before it. If it do not possess these qualities it will go down and the destruction of the race be only a question of time. The Negro has one thing more to demonstrate as to his own qualifications. His aptitude to learn, to be an orator, to till the soil, to be an artful politician, have all been admitted; but to no great extent has he demonstrated business ability. What we need are great manufactures, bankers and railroad men among us. As to the possessing of this faculty the speaker expressed great faith. The general acquisition of property, the training and culture which come in contact with the other race, their books and papers will develop the business qualities which will give us standing in the community.

Neither prejudice nor animosity can arrest the progress of the American Negro when this power is demonstrated.

The speaker said he did not believe in any separate destiny. We are only a part and parcel of the human family. The tendency of civilization is to bring mankind into homogeneity.

As we march forward the barriers between the Negro and other branches of the American people will grow less and less until they disappear. We grow more like white Americans he said, whether it relates to our religion and worship, our schools, or our social life.

Concluding Reverend Waring said, the time will come when we will find mankind praising the same God, sending prayers to the same father, lifting up their voices to the same Redeemer and in every quarter of the Globe see the blood washed army appear.

In the closing prayer Mr. Waring prayed for a spirit of enterprise to be given his race for it to be awakened to duty to the discharge of all its obligations to humanity, to enable it to feel free, to have qualities of heart that distinguish man from the lower animals and to assert these qualities. He prayed for President Hayes and for the man elected, and that his mind might be prepared to do the divine will.

A Grand Parlor Social.

Quite a select company assembled at the residence of Madame Joshua McNeal on 5th street, The occasion being the inauguration of the first parlor social of the season. These socials tends to make the society of Washington famous. The evening was spent nicely, the different topics of the day were freely discussed, after which the dining room was thrown open where a heavy ladened table met the gaze of the guest and due justice was done. Among those who were present were Deacons Sample and Wilson, of the Shiloh Baptist church, Mr. and Mrs. John R. Brown and sister, Mr. Richard Grun, accompanied by Madame Johnson and Miss Fanny Davis of Kentucky, this lady represents the Blue grass state in our society, Mr. and Mrs. William Jackson, Mr. and Mrs. Richardson, Madame McCall and Slaughter, Mr. and Mrs. Horton, Mr and Mrs. Robert Iverson, Misses Bradley Smith, Wilson, Richards, Boyle and Madoloid of Fredericksburg, and Messrs Jackson Spear, Clark, Jarvis, Perry, Malvin, John Jackson and others. At 11 p. m the social was visited by a squad of *cadets* under the charge of Sergt John H. Saunders After a general chat every body left for their homes well pleased.

—An aged colored man living in an Illinois suburb of St. Louis had been praying for several months that he might be allowed to vote for Garfield. He was very feeble, and his friends had not thought it possible for him to live until election day; but on the 2d of November he tottered to the polls, and, stepping up to the window, gave his name. The ballot was received by the judges, duly marked and deposited in the box. Satisfying himself that his vote had been properly registered and disposed of, the old man turned to go home, but before he had taken a half dozen steps he suddenly reeled and fell. The bystanders, supposing that he had accidentally fallen, rushed to his assistance, but the first glance showed that he was dead. His one hope had been fulfilled, and he passed away peacefully, his fealty to his party strong even in death.

The quarterly meeting at John Wesley church last Sabbath was well attended, and able sermons were delivered at each service. Rev. M. H. Ross preached in the morning from Isaiah, 33 ch., 20-21 vs., a very interesting sermon. Rev. J. R. Daniel preached in the afternoon, and Rev. C. W. Fitzhugh preached at night. The choir under the direction of Mr. Chapman Wye with Mrs. Smith at the organ, furnished good music all through the day.

—The subject at John Wesley next Sabbath morning at 10:30 by the pastor Rev. M. H. Ross will be the intermediate state; where departed spirits will remain during the interim between death and the resurrection. At 7:30 p. m. subject: the adaptation of the Bible to the intellect and the imagination of man. Sabbath school at 9 a. m., prayer meeting at 6 p. m. All are welcome.

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LOCAL.

—Societies and Churches desiring local notices of their entertainments and other special exercises in order to ensure the same should send complimentary tickets.

—Remember the concert at St Luke's Monday 15th instant

—Hon. Robert B. Elliott was in the city last week.

—Hon. Jno. R. Lynch will secure his seat in Congress on a contest.

—Hon. James B. Deveaux has returned to this city after having canvassed Georgia and Florida in the interest of the Republican party. We welcome him back.

—Liberty Baptist church on E-street between 17th and 18th will be dedicated on Sunday.

—Leaders' Rally at Ebenezer A. M. E. church, Georgetown, November 21; preaching at 11 o'clock, a. m., by Rev. John H. Welch, and at 7:30 p. m., by Rev. T. H. Datcher. All are cordially invited. James T. Morris, pastor.

—Special services will be held at Israel C. M. E. church corner 1st and B streets, s. e., Sunday. Rev. J. W. Stevenson will preach at 11 o'clock, Rev. M. H. Ross at 3, and Rev. F. J. Grimke at 7:30.

—E. A. Randolph esq. has been admitted to the Richmond city bar.

—The Asbury Sunday School last Friday evening elected the following delegates to represent the school in the District Union: J. W. Gray and S. H. Morrison.

—The services at 15th Street Presbyterian church were very interesting and the attendance large. Rev. Grimke read Galatians 5th chapter for morning lessons and prayer was offered by Rev. Cobb.

—Parties desiring suitable furnished rooms in a pleasant neighborhood can call or address Mrs. M Hyson, 427 H Street n. w.

—Mr. M. F. Hamlin of New York, now that his season of hard campaign labor is over will soon return to this city.

—Grand promenade and sociable to be given by John F. Cook Lodge no. 10, F. A. A. Masons at Bethel Hall M. St. between 16th and 17th streets. Tuesday evening November 16, at which time there will be addresses delivered by Prof. Greener and F. C. Revells esq., giving a historical account of the order and also two prizes presented by the Lodge to the full regalia to the ladies disposing of the highest number of tickets. Admission 25 cents.

—The concert at Bethel Hall given by the Union Bethel and Ebenezer A. M. E. Sunday Schools had only a fair attendance, but the performances were quite creditable. Miss Coakley is a charming singer who needs a little more cultivation and toning down. The trio "Call John" was itself worth double the admission. It was rendered by Messrs Butler, Lee and Waters with very good effect, causing two very enthusiastic plaudits. Solos were also rendered by Messrs Layton and Lee, Duett by Mr. Lewis and Miss Jurix.

Rev. Grimke took for his text Galatians 6 h 14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world." We have heard many able sermons, but none to surpass the one listened to Sunday. The speaker contrasted every thing in which men gloried in the world as the great Apostle Paul did, showed them to deserve utter contempt and that glory only could be found in the cross of Christ. So he admonished his congregation to glory in the cross of Christ for there all their joys and pleasures centre. A solo by Miss Tilghman was rendered with fine effect.

What's in the Wind.

Messrs Frank R. Freeman, John T. Lacy, William H. Thomas and Gilbert Gray official members of Union Bethel church, have resigned their positions in said church.

—The church choir of St. Luke's and volunteer talent will sing Monday 15th proximo.

—Rev. Richard Spillar pastor of the Bank St. Baptist church Norfolk Va. has a big revival on his hands, 200 have been converted and 500 still on the anxious seat.

—The Missionary Society connected with the 15th-Street Presbyterian Sabbath School will hold a special meeting to-morrow evening at 7:30 o'clock, for the purpose of bringing before the public the necessity of practical "Missionary Work," in the South. The following persons have been invited and are expected to address the meeting: Hon. Horace Maynard, Bishop John M. Brown, Rev. William Waring, Mrs. Linville and Mrs. Roach, of the "Women's Missionary Society of the District of Columbia." Special selections will be read by Miss Anna Mason. All are invited to attend.

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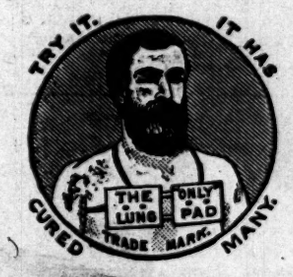

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